

THE VIALS

OF THE
WRATH OF GOD
UPON

The Seat of the MAN of SIN.

AND

Upon all Professors of the WORLD, who deny-
eth the light of Christ which he hath enlightned
every one withall, and walk contrary to
it; with it they are condemned,

AND

A WARNING from the LORD to all who
are walking headlong to destruction in the lusts of
the flesh and deceits of the World, that they
may repent and turne to the Lord, lest
the overflowing scourge sweep
them all into the pit,

By him who is called *GEORGE FOX*.

LONDON,

Printed for *Giles Calvert*, at the Black-spread
Eagle at the West-end of *Pauls*.

1655.

THE VIALS

OF THE
WRATH OF GOD
UPON
THE SINNER

AND
UPON THE PROPHET OF THE WORLD, who deny-
eth the Right of Christ: which his birth testified
every man, and will testify to
him, who denyeth and condemneth.

AND
A WARNING FROM THE LORD to all who
are waiting for the day of vengeance in the midst of
the wrath and burning of the World, that they
may repent and turn to the Lord, for
the overflowing scourge
shall be poured out upon them.

By John, who called GEORGE FOX.

LONDON.

Printed by J. Smith, at the Black-Spinner
in the Strand, near the Temple.

1727.

The Worlds

PROFESSION

Without Foundation

With several pretious Notes to Great men,
and Rich men.

ALL profession of the world is without ground, and without foundation; for the light is denied of the world, and bared: Professors, Priests and people, and all who hates the light, their deeds are evil, and they will not bring their works to the light, lest the light should reprove them, they know their deeds are evil, they will not bring thy works to the light, lest the light should reprove them; drunkard, thou knowest thy deeds are evil, thou wilt not bring thy deeds to the light, lest the light should reprove thee, there thou hast learned thy condemnation, which is the light. Lye, thou knowest thou shouldst not lye, there thou hast learned thy condemnation, the light; And Swearer and railers, thou knowest thou shouldst not swear nor rail, the light within thee lets thee see thy deeds are evil, and it makes thee confess thy deeds are evil, there thou hast learned thy condemnation, the light. Ye devilish mindes who are hatching mischief, plotting together to do mischief in Ale-houses and upon your beds, something in your consciences tells you, *You should not do so*, there you have learned your condemnation, the light; ye curled speakers, envious ones, quarrellers, fighters, sorners, wrathful malicious ones, there is something in your consciences tells you, *that this is the devil*, there you have learned your condemnation, the light that Christ hath enlightened you withall, which lets you see your deeds are evil when you are sitting in Ale-houses, drinking, carding, shovell boarding, swearing by God, or your Soul, or your Faith, or turning and provoking one another to wrath, fighting and abusing one another, so you see them that defile the Flesh, there is something in your consciences tells you, *All this is the devil*, there you have learned your condemnation, which is light which lets you see all the works of darkness.

Now therefore hearken to the Light which may lead you up to God the Father of lights, it lets you see you should not lye nor steal, nor commit adultery, you should not make merchandise of men, and all that sort, so you know your deeds are evil by the light in your consciences, which in your condemnation, the light in your conscience which should exercise you

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all you wanton lustfull ones, sporting your selves, who gather your selves together to spend your time in vanity, there is something in your consciences tells you, *All that is to be folly, foolishness and madnes: Laughter is madnes*, saith the Prophet, and who is grown solid and civil, and denies such practices that is counted madnes with you who lives in folly, there is that in your consciences lets you see your deeds to be evil, you have learned the condemnation the light, which when the book of all consciences is opened you will all witness what I speak. To that in your consciences do I speak, then the time will come that you will wish you had not been born into the world.

Now you easeful ones are at ease, and you professors Priests and people, have set your nests so high as though none could reach you; and all you conceited ones, who rest in your conceits; and you worldings, who are drunk with the cares of this life; and you covetous ones, who devour one another for the creature; for the earth, the time is coming when the poor despised ones shall sit down with *Abraham, Isaac, and Jacob*, and a cry will be among all you, and an howling, a wishing you had never been born.

Lycr, thou art for the Lake that burns; Unbelievers, you are for the Lake; drunkards and scorner, you are for the Lake that burns; and shall never inherit the Kingdom of God who act such things; Drunkard, thou hast cast the Law of God behind thy back; and you that minde earthly things, your end is destruction, whose God is your belly, who gloryes in your shame; who lives in the lust, drunkenness, gluttony, devouring the creation, a time will come that you will wish ye had never been born, for you have all known in your dayes, that your deeds have been evil; and that you have done contrary to the light in your consciences; there is your condemnation, the light, for you wicked will be as the chaff which the wind diiveth away, and all you proud will be as the stubble: the mouth of the Lord hath spoken it.

This is to be scattered among the ignorant, simple and blind people, led by the god of the world and drunkenness, and lust, that the witness may arise in them, against these ungodly deeds, that they may be left without excuse, who have had a time, and a visitation to call to repentance. Now you have time prize it, you have light which Christ hath given you, for I speak, which lets you see all your deeds to be evil; hearing it, it it will be your condemnation. To all manner of people I speak, it will eternally witness me, and condemn you.

Some are drunk with drink, sitting together to invent mischief, to shed blood, to destroy the innocent. Another company, Priests and people, are got together, drunk with rage and persecution; as drunk as the other are in rage and madnes, plotting and inventing together against the righteous, to shed innocent blood, some you get into prison: and you are worse than common drunkards, for you flock, and cause the innocent to

be imprisoned. Therefore awake all drunkards, and fear God, and turn unto the Lord while you have time.

Pharaoh thou oppressor, *Pharaoh* thou taskmaster, *Pharaoh* thou proud one which layest heavy burthens upon the innocent and righteous seed, and oppresseth the just, plagues and woe is thy portion; as was *Pharaoh's*, who taxes, and oppresses, and causes the just and righteous seed to labour under thee; who binds with oaths and compels to swear by that which is a declaration of Christ, who saith, *Swear not at all*; and, *He that doth not abide in the doctrine of Christ, hath not God, but is of the devil*.

O ye earthly minded men! give over oppressing the poor, exalt not your selves above your fellow-creatures; for you are all of one mould and blood; you that set your nests on high, joyne house to house, field to field till there be no place for the poor, woe is your portion. *The earth is the Lord's and the fulness thereof*. And you that have not so much of the earth, give over your murmuring and reasoning, fretting and grudging, for all your want is for the want of God: the righteous God is coming to give to every one of you according to your works: now the works of ye all must be tryed, you that have appeared unto men beautiful outwardly, will be found in the generation of murderers, and ye that have pretended to worship, your sacrifices will be found to be *Cains*, which God hath no respect to.

O ye high ones which spread your selves, appear fair, tall and strong? you know not God, nor your selves to be Oakes. O ye tall Cedars! ye know not your selves to be so, the Lord is sent to look for fruit in his vineyard among you, it is full of wild Olives, and their wild Grapes, that many are drunk with the joyce of the wild Grapes; and so the vineyard is full of bryars, and thornes, that the lambes and the sheep cannot pass, but they are tangled among the bryars and the thornes; and the Land is as a wilderness; that part full of Serpents, and the earth is overgrown with weeds and nettles, that there is no feeding for the lambes till the earth be dressed and overturned.

Howe ye vine-dressers! a day of howling is coming upon you, who have been pretenders to the dressing of the vineyard, which is overgrown with weeds and nettles, and thornes, and crooked wayes; the lambes and the sheep hath been scattered and devoured amongst the bryars and the thornes, and no discerning you have had betwixt a lamb, and a goate, a sheep & a wolf. Now the Lord himself is gathering his lambes and his sheep where they have been scattered this cloudy dark day, and some are torn: and some are trampled upon with the hoies of *Pharaoh*; but the Lords hand is against you, and his sword drawn, the battle is begun, and the sword drawn which must not be put up till it hath made a separation in hewing down, and the Lord himselfe will have the praise, and the honor, and the name, and He, who rules.

O How beautiful hath thy Harlot been? O how full is the land of Inchanters! O how full is the land of Sorcerers and withcrafts! the mystery of her hath deceived many through her whoredoms. Green was the grass, and fresh was the Flowers, the bay-tree spread it selfe, and the haw-thorn, but the time is coming of Fading; the Flower will fade, and the grass will wither, and the whoredom and the inchanter must come to judgment; the Lord is risen and riseth as a swift witness against the inchanter, against the forereters, against the whoremongers and the covetous. The glittering sword is drawn to hew down you fruitless trees which cumber the ground, ye lustful fleshly ones, you have not seen your selves to be these trees which cumber the ground: ye heady high-minded ones, you have not seen your selves to be these trees which cumber the ground: ye who live in the flesh, ye do not see your selves to be these trees which cumber the ground: ye scorners, ye lyars ye dissemblers, false hearts, ye do not see your selves to be these trees which cumber the ground: but the Lord is risen against you; the earth stinks with the dead that is upon it, and the pollution of the polluted. The Lord is risen with power, and sendeth forth to bury the dead, and to raise up the dead: all who are immortal, this may see, may receive.

Repent, for the day of the Lord is coming. Awake ye worldlings, hearken to that in your consciences, which shews you your sin and evil, that will guide you unto God, loving it. Awake ye drunkards and lustful ones, who follow pleasure, consider the wayes you walk in, for you who act such things, must never inherit the Kingdom of God, for you act contrary to that in your consciences, which will be your condemnation, pride and ambition, selfishness, and self-will, stands up; which the plagues of God are due unto: Silence all flesh, who lives in your conceit and deceit, thieving and stealing in the night, what the Saints spoke, making your selves drunk with it, and then sells it to drunkards, and then are jovial, eating and drinking with drunkards. How! ye drunkards, for ye shall want the staffe of bread; a day of howling is coming upon you, lay aside all deceitfull merchandize.

And all ye Star-gazers, who are gazing among the Stars, wondering after your imaginations, doing the works of darkness, in whom lodgeth the Spine of witchcraft, Silence, and come down all ye that ride so high, that do bestir ye as Jannes did, and Jambres, at the coming of the children of Israel out of Egypt, through the fire and the sea, ye cannot come.

Silence all presumptuous talkers of God, who see him not, but are presumptuous boasters, who live in envy, craftiness, and perverseness, and vain contention, which proceeds from corrupt minde, who minde the

earth and earthly things, who are enemies to the cross of Christ, who glories in your shame, whose end is destruction, whose belly is your God, who do not see God, are not come so far as *Moses*; for *Moses* saw God face to face, and death reigns from *Adam* to *Moses*, and all that sees not God, death reigns in you. To that in your conscience I speak, which Christ hath enlightened you withall which calls you to repentance, which shews you your evil deeds, which will be your teacher owning and loving it; your condemnation, hating it. Now you have time, prize it, this is the day of your visitation,

George Fox

A Warning from the LORD to all Hawkers and Hunters.

THe Word of the Lord to all you Hawkers and Hunters, who are carried up in the flesh, vapouring, vaunting up your selves, swelling in your vanities, boisterous, glorying in your strength, lifted up, exalted, puffed up, lofty and high-minded.

This all is contrary to the way of God, and all such they that dwell in the life of the Scriptures declared against, and that which is acted out from the nature which is contrary to the light, is to be condemned with the light, and all that will fade and wither away. Lament, and repent, and turn unto the Lord God, all ye that follow such courses, actions and practices, while you have time.

Esau was a Hunter, he despised his birth-right, & afterward sought it with tears, and there was no place of repentance found. To you all Hunters, who are lifted up, who are prophane, as your father *Esau* was, he became a place for Dragons, and a wilderness, and desolate, and barren. Dragons are devourers. Therefore take heed and be warned.

Now to that in your consciences I do speak, which he hath enlightened you with all, it will let you see your prophaneities, your hunting raving minde, your destroying minde, which destroys the creature, and destroys the creation upon your own lusts, and the whole creation groaneth with that bondage of corruption: nay, you take pleasure in destroying the creatures, and makes your selves sport in destroying them, running to Ale-houses, drinking healths and tempting one another with beer, and yet that doth not pledge him, doth not love him, and all this love is in the lust.

Oh! who is your portion: what will become of you in the end? Consider whether you must go? Remember *Dives*, remember *Esau* your father the Hunter, remember *Nimrod* the cunning Hunter, the beginner of the building of *Babel*, whom God confounded into many languages which your teachers tell you, *Is the original*; but he that comes before *Babel* was, comes before many languages was, and before *Nimrod* was.

Here you and all your languages are rased out, and all ye Hunters, which turn from the light which Christ hath enlightened you withal, which devours the creation, and you are to be hewen down with the word, which was in the beginning: *In the beginning was the word*, as you may read in *John*, the word was before *Babel* was,

Therefore to the light in your conscience I speak, which Christ hath enlightened you withal, that with it you may see your filthy mindes and filthiness, and prophaneſs, and with it all may be judged down, and out: for from God it is judged all, and from them who are of God, and from them who love the light of God, and so all prophaneſs and cunning Hunters (which are turned from the just) which devours the creation upon the lusts, and burthens and grieves the creation, prophane persons, all you who are prophane, *Esau* is your father, you cunning Hunters, and not *Jacob*, who was a perfect man, and dwelt in tents, he was not prophane; but it was *Esau* that was prophane, the cunning Hunter, which despised his birth-right.

So to you all which turn from the pure in you, the just, which chuse the earth before the pure, you are the *Esaus*, you are the prophane, you despise your birth-right.

To that which is just in you all I speak, that with it you may see when your mindes go forth, and what they go after, after your dogs, your hounds, your hawks, glorying and taking pleasure in the creatures, more than in the Creator. You are such as the Apostle speaks of, and with that in your consciences, it will let you see that judgment from God is upon such things.

Therefore to the light in your consciences I speak, that with it your minds may be guided to God, that you may come to know the right use of all creatures, and to be used in their place and service, as servants, to the glory of God: who has created all things to be used in their place, and to praise him. Therefore whatsoever you do let it be done to the praise and glory of God.

Now when you swear, and curse, and drink healths, and quarrel, and fight, and are debouſt, and devours the creation upon your lusts, your sports, which God has created to be used in their place, and service to his glory, where will ye appear before the Lord?

O ye devourers of the creation, Fear the Lord God, and turn from all your evil wayes and wickedness.

To that in all your consciences I speak, that you may all see what you have added, and do add; there is your teacher to God if ye love it, and your con-

condemnation from God, if you have it. To this in you shall I be made manifest when your condemnation is come.

You are them that cumber the grounds, prophane persons, cunning hunters, drunkards, and loby ones, which exercise Lordship one over another; you are out of the doctrine of Christ; you are them that stain the earth; but the Lord God of might and power is coming, the sword of the Almighty is drawn; to hew you down fruitless trees; that cumber the ground, and to sweep and cleanse the land of evil doers, that the earth may enjoy her Sabbaths.

All ye that are prophane, are in the nature of *Esau*. And all you that are proud are in the nature of proud *Haman*; who was out of the truth from God; and you are abomination to the Lord, though you may profess Christ in words, and yet are workers of iniquity; to you I say, Depart from iniquity, that names his Name. And all ye that are scoffers, you are of *Ismael*: *Isaac* did not scoff, nor *Jacob* was not prophane.

Therefore to all you that are turned from the light, and are scoffers and prophane, you are to be condemned with the light from God; from Christ, and all the holy men of God. And to you all, this is the word of God.

And to you all that love the light, walk in the light, that it may lead you from all such additions, contrary to it, up to God the Father of light and to condemn all that is contrary to the light,

Cumber not the ground ye fruitless trees; ye proud ones; ye scoffers, cumber not the ground. Ye drunkards, ye cumber the ground; ye cumber the ground, ye lyers, cheaters and cozeners; ye cumber the ground, who use deceit; ye mockers and lustful ones, which devour the creation; ye are the fruitless trees that cumber the ground; you fair outside professors, and teachers, you cumber the ground, who lives in high swelling words, but in pride and oppression and you are the trees that beare leaves, but no fruit; so ye are they that cumber the ground.

The Lord is coming in power to sweep the land of evil doers; and to hew you down you fruitless trees which cumber the ground.

The fields have been over grown with thistles and nettles, and the vineyard is spoiled for want of dressing and labourers; but now the Lord is sending forth labourers to dress the vineyard. A day of howling amongst you.

The mountains, and hills; and great ones must be threshed and beaten down, the Lord hath spoken it; he hath sent into his vineyard, to gather fruit, and every tree that bringeth not forth good fruit, shall be cut down and cast into the fire. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Such as the tree is, such is the fruit.

Drunkard, swearer, cursed speaker, thou art this corrupt evil tree, whomongers, envious one, fighter, quarreller, walk in one, thorn, mocker, reproacher, thou art this corrupt tree, that cannot bring forth

good fruit, thou who livest in pleasures and lustfull waies, lusty and light minded, thou art this corrupt tree, thou cannot bring forth good fruit; dissembler, cheater, cozeners, thou art this corrupt tree which cannot bring forth good fruit; scorne, scorner, who lives in the dissimulation, with craft and hypocrisie, thou art the corrupt tree which cannot bring forth good fruit; and all that profess God, and Christ, and Prophets, and Apostles, and who live in sin and iniquity, you are the cursed tree, which cannot bring forth good fruit; for saith Christ, *Depart from me all ye workers of iniquity.*

All you that pleads for sin, Priests and people, are this tree which cannot bring forth good fruit, and pleads for your own master, whose dominion you are, and the blood of Christ doth but serve you to talk of; all you corrupt trees have but boughs, a fair show you make, but when fruit is sought, there is none found on you; you are they that cumber the ground. The Lord is coming into his vineyard to hew you downie, all you lustfull ones, you drunkards, all you railers, and false accusers, all you covetous oppressors, cumber not the ground.

The glittering sword is drawn, it is fourbished for the slaughter. The Lords eye is opened, and his hand is stretched out against his enemies.

Now woe, woe unto ye wicked, ye have despised trembling and quaking.

Tremble, tremble, tremble and quake, O all ye nations; for the whirlwind is gone forth, that you shall be scattered as chaff, the day of the Lord is appearing that shall burn as an oven, that you shall be consumed as stubble; and the trumpet is sounding out of the holy mountain, that all the inhabitants of the land shall tremble; and the Lord is entering forth his voice before the hosts, and the day of the Lord is grown very terrible, who can abide it?

Drunkard, swearer, lyer, thou cannot hide thy self; witchcraft, forger, scorner, cheaters, dissemblers, the Lord will finde you all out; all your pretence of God and Christ, shall sink heavy in your faces; you dissemblers, for God will not be mocked with words, woe and misery, a day of howling amongst you lofty ones, a day of howling amongst you lustfull ones, your throates will be drie, parched; and woe is thy portion, thou lustfull one, thy lust shall not be fed, who hath devoured the whole creation. A day of howling amongst you covetous oppressors, taskmasters, who hath devoured the Creations, and death devour it, some creatures are destroyed for want of ordering, and upon your lusts, some creatures are destroyed for want of creatures.

You are them that cumber the ground, and the Lord is coming with his whirlwinds to sweep you away, and the earth shall yield her increase, and come to enjoy her Sabbath, and the righteous shall inherit it, and the land shall be cleansed of evil doers. Sion is threshing, and a fan is come in fan, and the Lord is at work in his vineyard, and the arrows of the Almighty are shooting forth against the wicked, and hell hath opened her mouth to receive all you workers of iniquity, and hell gapes

Tremble

Trouble and be astonished you heathens that know not God; for you are all heathens that know not God, and the land is full of crooked wiles, the land is full of rough places; the land is full of hills and mountains, the land is full of briers and thorns, dogs and swine, fighting and barking, snarling and biting one another, for the hawks, and for the earthly creatures.

Therefore all people repent, repent while you have time; for the mighty day of the Lord is coming: therefore hearken to that which shows you sin and evil: there is your teacher loving it, there is your condemnation loving it.

THe word of the Lord to all ye fruitlesse trees, ye dry trees, ye oaks, ye tall Cedars, ye fat bulls of Bashan, ye thorns, ye briars, ye wild asses which snuff up your noses in the top of the mountains and the Forests, ye high way ground, ye stony ground, ye goats, ye wolves, ye dogs, ye swine, ye serpents, ye vulturous ones, ye beasts, ye lions, ye strong horses neighing up and down, walking after your lusts: this is not sailing, this is the Scripture language. Own your names every one in your place, with the light ye are all seen, and your names comes to be known; so every one bears your name according to your nature; ye are them that cumber the ground, ye are them that are not of the light, ye are them that are to be condemned with the light; ye that are unjust ye cumber the ground. Woe unto you drunkards, ye cumber the ground; woe unto you hypocrites, ye cumber the ground; woe unto you lyars, ye cumber the ground; woe unto you scoffers, ye cumber the ground; scoffers and backbiters, ye cumber the ground; dissemblers, ye are them that cumber the ground, the hand of the Lord is against you.

To that in your consciences I speak, which shall witness me eternally, ye drunkards ye cumber the ground; ye rotten hearts, ye false hearts, and dissemblers, ye cumber the ground, ye oppress the creation, the land mourns because of such; ye devourers, ye murderers, ye are they that pollute the earth, ye cumber the ground.

Fear, fear the Lord God, tremble before him, ye that make a profession of Christ and God, and live in deceit, ye are lyars ye cumber the ground, ye are of the devil, ye abide not in the truth; for you do not abide in the life that gave forth the Scriptures; so you are not what you profess, in life and power; but hath the words, the form, and makes a trade of them.

Woe unto you devourers, that devour the people, and make a prey of them; ye lustful ones which follows pleasure, rioting, feasting, swelling drunkenness, gluttony, hawking, hunting, Esau like, ye cumber the ground ye are the place for the dragon, ye are as the wilderness, fruitless. And in you this is the word of God.

To that in your consciences I speak, as you love it, it will tell you and you will see your selves, and see the Scriptures, ye ungodly ones, ye

men walk after your ungodly lusts; ye vain talkers, ye cumber the ground; ye are as the caterpillers; ye are as the locusts: that go without a king, which are turned from the light; ye are for the sword to be slain; ye which minde earthly things, whose minde are turned from the light, which walk after your own ungodly lusts; ye defile the flesh, ye cumber the ground; ye careless ones, the hand of the Lord is against you, ye which follow foolish boasting, foolish talking, foolish songs: and spends your time in such wayes.

O we and misery is coming upon you: how do you spend your time? and how have you lost your time? Hell gapes and opens her mouth to receive you, where all the wicked are turned into. Stand still a while and see whither all ye must go.

To the light in you I speak, that with it ye may see your selves, & remember your selves, and with it you may see, No unrighteousness must enter the Kingdom of God, and this which shews you it, is the light of Christ within you; and loving it, it will lead you from all such actions and practises, as are contrary to it; and with it, all such things are to be condemned.

This is your teacher, the light; this is it will bring you to witness Christ, who is the way to the Father; and this is it that will bring you to yea and nay in all your communications; and this will teach you good manners to deny all evil communications; and this will bring you to lay aside all deceitful merchandise, all lusts, pleasures, filthy practises, which the world lives in; and this is it which is pure, and teaches pureness and holiness, without which none shall ever see God.

You that are proud and lofty, cumber the ground; ye are abomination to the Lord God; with the light you are seen; with the light you are comprehended, with the light you are judged. To the light in you I speak, which will let you see vanity, one vanity upon another.

To the light in all your consciences I speak every where, which will let you see what is contrary to it. To that I am made manifest, the light; which if you love it, it will guide your hearts together into unity, for the unity is in the light, and up to God the Father of light, and there is your teacher present alway, whither soever ye go, or lying in your bed, this light doth not change, to which I speak: thou that change thy acts contrary to it and with this light which changeth not, art to be condemned from God who changeth not, and to be the itching ears; and in the doctrine of the devils and amongst the fables.

The word of the Lord, to you all, who are turned from the light, which Iesus Christ hath enlightened you withal, and do hate it, who follow pleasures; who are such as the Scriptures speaks of, who are sporting your selves in the day time, living in wantonness, you are such as the Scriptures speaks of, which the Apostles that dwelled in the light cried against, spoke against and judged; you are scoffers and scorners glorying in your strength; ye are such as the Scripture speaks of, which

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were ever judged with the life that gave forth the Scripture, and are to be condemned with the light. You that follow drunkenness, fighting and adultery, and idolatry, pride and envie, you are such as defile the flesh, you are such that the Scripture speaks of, that were judged with the life that gave it forth, and which it ever declared against. You that follow bowls, and cards, and shewelboord, and drinking healths, and have musick, the Harp, the viol, the Lute; ye are such as the Lord sent Isaiah to cry against, and you act contrary to the light; and with the light you are to be condemned, and all your works are for the fire, who casts the law of God behind your backs, which is perfect according to the light in your consciences, which judges down all that which is not perfect, with the light all those actions are seen, which are in that nature contrary to the light, so with the light all such are condemned from God.

You that follow foot-ball playing, cudgel playing, fencing, exercising your selves at back-sword, or rapiers, you are glorying in your strength, ye are boasting, ye are vapouring, ye are disdainning, ye are despising, you are envying, you are in pride, you are in ambition, with the light which Christ hath enlightened you withal, you are to be condemned from God, and all these practices I see them all; that Manhood, and all that Fame, and all that Renown, it must be laid down in the dust.

And you that follow wrestlings, and leapings, and dancings, you are such that lives in the flesh without the feare of God, you are inventing with that minde which goes from the light, and with the light you are to be condemned from God, who lives in the lusts of the flesh and these actions of the flesh.

And ye that delight in songs, in tunes, and jesting books, and ballads, rhymes, themes, inventing verses, you are in the fables, you are such as the Scriptures speaks of, acting in that nature which is out of the truth, which with the light, all such works of the flesh are to be condemned, this will wither, this will fade away and pass away.

And all you that follow horse-racing, you are in the boasting, you are idolaters, and adulterers, and you are covetous, you are they that oppose the creation, you are challenging and envying, when you cannot get your will, and when you have your will, this is in *Cains* way, which is for condemnation, who walks in the way which is ungodly.

Ye that follow merchandize, buies and sels, and makes a trade of it, and buy the creature at one towne, and sell them at another market; *It's naught, it's naught*, you say, when you come to buy, and *They are bad, they are bad*, and when you have bought them, then *They are the best in the market*, and then you set up that which you said was naught. So with the light which shews your lying, your deceit, your false hearts, are you with it to be condemned, who lives in these customs of sin, which hath taken away the sence, you are in the thievish nature that do so, that buy and sell the creatures to oppress them, and say it is Naught for your own ends, and then say it is Good for your own ends.

To the light in all your consciences I speak, which will witness me, and will let you see what discomblers you are, and how far you are out of the doctrine of Christ, which is yea and nay in all communication; who when you come to cheap a thing or buy a thing, you say, *Yea will give no more for it, nor a penny*; & the seller saith likewise the same, he saith *No, he will not take a penny less*, then they presently yield one to another, and call one another again, and the lye is found in both their mouths, out of the yea and nay to be, and with the light which brings to yea and nay to be condemned: to it I speak, and it shall witness me against all the deceit of the world, and all deceitful merchandise, who act without the fear of God.

And all you that follow feasting and weddings, your Priests acted in that nature out of the light, which with the light is to be condemned, yet marriage is honourable in all, where the bed is not defiled.

And you that turn from the light, which invent pictures, idols, and set them up: you are in the nature turned from the light; ye and all your images is to be condemned, and ye that are turned from the light of Christ which is eternall, that minds invent crosses, forms a cross, imitates a cross which dwelling in the light it self, is a cross to the ground, which forms these crosses; and to you this is the word of God.

And so, here both the image, and the image-maker, and the founder of the image dwelling in this cross must be destroyed.

Good and bad manners distinguished.

Corrupt communication corrupts the good manners. Now if you love the light which Christ hath enlightened you withal, it will bring you to Yea and Nay in all your communications; for whatsoever is more, is evil. And you that turn from this light which Christ hath enlightened you withal, then in your communications you are not yea and nay; and so you are in the evil, and out of the doctrine of Christ; and so in the nature you may be taught to bend, to bow, to cringe one to another, with cap and knee, and hand and foot, (and so calls that civil and good manners, and he that doth not, with such is judged not to be civil, who lives in the pure communication yea and nay; and can bow to none but the Lord,) yet full of envie and pride, and where there is pride, there is envie, and wrath, and rage, and fury, *like* in your communications; some are mocking, some striking, and some are railing to the face, and backbiting, and yet when they meet they flatter one another with cap, and strike with the foot, and bow with the hand and knee, and yet full of envy.

To

To the light of Christ in your consciences I speak, which if you love it, it will bring you to bow to the Lord, and let you see these things, and bring you to yea and nay in all your communications, and then nothing shall reign but Christ Iesus; for the light will condemn all things which is contrary to it, and which hath been bowed down to, which is contrary to the light, and that which would respect the persons of men comes to be judged, for it is the transgressor of that which is pure, it transgresseth the pure law of God, and with the pure that comes to be judged, and if you love the light of Christ which he hath enlightened you withal, it will bring you to put away all vain communications out of your mouths, and keep you to Yea and Nay in all communications, and it will teach you the good manners: for all you who live in your vain communications from yea and nay, all your profession, which the Prophets Christ and the Apostles hath spoken, you having their words and the form, and gone from yea and nay, out of the doctrine of Christ, with the life of the Apostles, and the light of Christ you are to be condemned, and the end of your profession is wo, as Christ said to the Scribes and Pharisees.

So you that are turned from the pure light of Christ within you, you are in your vain communications, and do worship the beast; for that which turneth from the light of Christ, it sets up that which is out of the truth which is the beast, so the plagues of God proceeds upon who are all turned from the light of Christ, such are in the vain communications and corrupt manners, and are to be condemned.

But to you all that love the light of Christ, and your mindes guided by it, it will teach you the pure and good manners, and all the corrupt manners will be judged and condemned with the light which Christ hath enlightened you withal, which light will teach you to walk with God and men and there is all your teaching, loving it; and there is all your condemnation, hating it.

You that live in filthiness, pride, in lust, in cursed speaking, in wantonness, sporting your selves in the day-time, and foolish jesting, and drunkenness, and gluttony, and all the corruption that are in that nature which is turned from the light, are in the evil communication, and the corrupt manners which is to be condemned with the light, which light every one in particular loving it, which Christ hath enlightened every one withal, it will teach you and bring to yea and nay in all your communications, & it will teach you the good manners.

It is the eye which will let you see Christ the head, and there is your teacher the light which Christ hath enlightened every one of you withal, in particular which will let you see your evil deeds, and when you act contrary to it, which if you hate it, it will be your condemnation.

To the light of Christ in every one of your consciences I speak, which will witness me when the Book of conscience is opened, which light will teach you at all times, walking up & down, and lying in bed, in all your actions; this light will teach you when you are in your merchandise, if you do not justly the light will let you see it, it will check you and secretly condemn you.

yea; that is the light which shew you your evil deeds; which if ye love it, it will keep you to yea and nay in all your communications, it will bring you to few words, and bring you into the fear of the Lord, and the fear of the Lord is the beginning of wisdom.

This is to be set upon all Croffes, that all may see the good manners, & the corrupt manners, and the corrupt communication, which corrupts the good manners, and the pure communication which is yea and nay, according to the light of Christ in every one of your consciences. To the light of Christ in every one of your consciences I do speak.

From them whom the world calls Quakers scornfully; but Moses, who quaked and trembling said, *To him reproaches was great riches.*

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